



ROBERT LOWTH, D.D.
Bishop of London.

Drawn & engraved by H. Kneass. Published Nov. 10. 1787, by M. Bosc.



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M E M O I R S

OF THE

L I F E A N D W R I T I N G S

OF THE LATE

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R O B E R T L O W T H, D. D. *K*

F. R. S S, L O N D. A N D G O E T T I N G.

L O R D B I S H O P o f L O N D O N.

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P R I N T E D F O R W. B E N T, P A T E R - N O S T E R R O W.

M. DCC. LXXXVIII.

1788

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OF THE

LIFE AND WRITINGS

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ROBERT BISHOP, D.D.



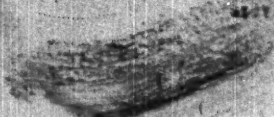
FRANCIS & CO. LTD.

LORD BISHOP OF LONDON.

LONDON:

PRINTED FOR W. BENTLEY, FLEET STREET, E.C.4.

W. BENTLEY



DR. ROBERT LOWTH, the late Bishop of London, whose admirable writings and exemplary life have rendered him one of the greatest ornaments of his country, was descended from a family originally of Lincolnshire, and settled afterward at Sawtry, in the county of Huntingdon; whose estate, above 200 years ago, the entail being cut off, passed away to an heiress, married to Richard Cornwallis, Esq. third son of Sir John Cornwallis, one of the ancestors of the present Earl Cornwallis *. He was born in the Close,

* This heiress was Margaret Lowthe, daughter of Simon Lowthe, Esq. of Sawtry, and ward of Sir John Cornwallis.—Wardship was a royal prerogative while the feudal tenures subsisted, and a very oppressive badge of slavery. When an estate devolved to a female, the sovereign could oblige her to marry any one he pleased; and whether the heir were male or female, the crown enjoyed the whole profit of the estate during the minority. The giving of a rich wardship was a usual method of rewarding a courtier or a favourite. Sir John Cornwallis's wardship came by *purchase*, as appears by the following curious clause

Close, at Winchester, on the 8th of December 1710, and was the youngest son * of the Rev. William Lowth, B. D. Prebendary of Winchester, and Rector of Buriton, with the Chapelry of Petersfield, in Hampshire; a Gentleman of unaffected piety and extensive virtues, whose name will be long remembered for his excellent Continuation of Bishop Patrick's Commentary on the Old Testament, and his other valuable theological writings. The Bishop's mother was Margaret, the daughter of Robert Pitt, Esq. of Blandford, in Dorsetshire; of the same family from which are descended the Earl

clause in his will, dated April 10, 1554. "I bequeath to my son Richard, my ward Margaret Lowthe, which I bought of my lord of Norfolk, to marry her himself, if they both will to be so contented; but if not, then he shall have the wardship and marriage of her, with all advantages and profits."—As Sir John Cornwallis was greatly esteemed by King Henry the Eighth, this bequest sufficiently indicates, that the estate which thus passed away from the family of Lowth, must have been very considerable.

* The Bishop's elder brother was the Rev. William Lowth, M. A. now Prebendary of Winchester, and Vicar of Lewisham, in Kent. The Bishop had also three sisters, viz. 1. Martha, married to the Rev. Dr. John Sturges, Prebendary of Winchester, Chancellor of the Diocese, and Rector of Alderstone, in the same county: she died in 1786; 2. Margaret, still living, the widow of the Rev. Dr. Eden, Prebendary of Winchester; 3. Elizabeth, who died unmarried, about thirty years ago.

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of Chatham, Lord Rivers, Lord Camelford, and (which is not less honourable than an alliance to nobility) the celebrated poet, Christopher Pitt. His grandfather, Mr. William Lowth, apothecary and citizen of London, was a great sufferer by the dreadful fire in 1666; and his great grandfather, the Rev. Simon Lowth, was Rector of Tylehurst, in Berkshire.

Mr. Lowth received his grammatical education at that celebrated seminary at Winchester, founded by William of Wykeham. His genius was conspicuous very early; one of his most juvenile compositions being a beautiful poem "On the Genealogy of Christ," as it is represented on the east window of Winchester College Chapel: this poem is printed in Pearch's Collection. Another was "Catherine Hill;" a pleasing subject, no doubt, for his youthful muse, it being the spot where the Winchester scholars are allowed to play on holidays. His acquisitions in learning were, moreover, of no ordinary kind: to the most perfect knowledge of the Greek and Roman classics, he added an uncommon acquaintance with Oriental literature. From this school he was removed, in his 18th year, to New Col-

9.1752 College, Oxford, of which he was elected a Fellow on the same foundation; but he vacated this fellowship, in 1732, by his marriage with Mary, the daughter of Lawrence Jackson, Esq. a gentleman of the law, at Christchurch, in Hampshire.

About the year 1735, he was admitted to his first preferment, the living of Overton, in Hampshire. In the year 1737, he took the degree of Master of Arts, and, in 1741, was elected Professor of Hebrew poetry in the University of Oxford; an appointment which did the greatest honour to the University that conferred it, and which was productive of one of the noblest acquisitions that literature can boast, those admirable Latin lectures on the sacred poetry of the Hebrews, of which we shall speak hereafter.

Mr. Lowth, when he entered into life, did not rely upon his literary accomplishments alone: to the most amiable manners and unaffected deportment, he added the most liberal sentiments and virtuous conduct. These were very powerful recommendations to the grandfather of the present Duke of Devonshire, who appointed him tutor to his son, the Marquis of Hartington. Mr. Lowth, accordingly, attended the young Marquis

in that capacity, in his tour through Europe. From the expectations that must have been formed from such a tutor, it may seem superfluous to add, that Mr. Lowth's services were such, as entitled him ever after to the friendship of the noble house of Cavendish.

In 1750, he was promoted to the Archdeaconry of Winchester; and, in 1754, he was created Doctor of Divinity. In 1755, when the Marquis of Hartington was appointed Lord Lieutenant of Ireland, Dr. Lowth accompanied him as his first Chaplain; a circumstance which, by rendering his preferment certain, demonstrated the high sense the noble Viceroy entertained of the services of his tutor. The Bishoprick of Limerick became vacant soon after, and the Lord Lieutenant immediately conferred it upon Dr. Lowth. But the attractions of a mitre were less powerful than the sweet domestic connections; not to mention the literary avocations, which, at that time, particularly endeared his native country to him. The Bishoprick, therefore, was exchanged with the Rev. Dr. Leslie, for a Prebend of Durham, and the Rectory of Sedgefield in that Diocese.

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The Marquis of Hartington, who had acceded to the title of Duke of Devonshire, soon after his promotion to the viceroyalty of Ireland, died in the year 1764; a circumstance however, which did not defeat Dr. Lowth's just expectations of higher honours in the church: for the friendship of the Duke was adopted by the whole house of Cavendish; and, in 1766, when a new administration was formed under the auspices of the late Duke of Cumberland, Dr. Lowth's noble friends were admitted to a considerable share in it, and fixed upon him to fill the first episcopal vacancy. This proved to be the Bishoprick of St. David's, to which he was appointed in May 1766; and, in the month of July following, he was translated to the See of Oxford.

The merit which numbers may equal, cannot always expect distinction; but there is a certain height of superiority, from which it sometimes beams with transcendent lustre. And when, at this noble elevation, it displays, in the brightest union, whatever is lovely and attractive in genius and learning, in virtue and the graces, any other kind of patronage must be superfluous. This was soon the honourable situation of Bishop Lowth,

Lowth. In April 1777, during the administration of a noble Lord, with whom the house of Cavendish had then no connection, he was translated to the See of London. The world then saw, with exultation, that it was not the high station which dignified the man; but the man that adorned and dignified the station. And yet this was not the highest honour, that, without his solicitation, awaited his acceptance; for when Dr. Frederick Cornwallis, Archbishop of Canterbury, died in March 1783, his Majesty spontaneously offered the metropolitan throne to his Lordship, which he declined; rightly judging, that, at his advanced period of life, and with his increasing infirmities, the tranquillity and ease of Fulham were far preferable to the state and ceremony of Lambeth. His Majesty desired his Lordship to take time for consideration; but finding him inflexible, he condescended to desire him to nominate a successor; and his Lordship recommending Dr. John Moore, then Bishop of Bangor, he was accordingly appointed.—To the dignity of Bishop of London were annexed, the month following his promotion to that See, the Deanery of the Chapel-royal, and a seat in the Privy-council. And, in September

1786, his Lordship was farther appointed a Member of the new Committee of Privy-council, that were to sit for the consideration of all matters relating to trade and foreign plantations.

We are now to consider his Lordship's literary labours. His first publication, *De sacrâ Poesi Hebræorum*, which appeared in 4to. in 1753, and to which we have already alluded, has placed him in the highest rank of eminence as a critic. This work, in elegance of composition, in ingenuity and justness of remarks, in the accuracy and beauty of its translations, and in the new light which it throws on the poetical writings of the Jews, and on many important parts of the Old Testament, is the first critical production of the age.

The advantages of this excellent work are no longer confined to the learned. It has been just translated, with great elegance and taste, in two volumes 8vo. by the Rev. G. Gregory, F. A. S. and author of some ingenious "Essays, Historical and Moral." The utility of these lectures, indeed, (as the judicious translator has observed) is by no means confined to the single object of Hebrew poetry. They embrace *all the great principles of*
general

general criticism, as delivered by the ancients, improved by the keen judgment and polished taste of the author. And it must be observed, moreover, that although the learning and genius displayed in these lectures must ever excite our warmest admiration; although they abound in curious researches, and in refined and exquisite observations; although the splendour of the sentiments and the elegance of the style will necessarily captivate the eye and the ear of the classical reader; the truth is, that *they are more calculated for persons of taste and general reading, than for what is commonly termed the learned world.* They contain but few nice philological disquisitions, and no abstruse metaphysical speculations. The author has built solely upon the basis of common sense; and we know no part of his work, which will not be intelligible and useful to almost every understanding.—Of these lectures Mr. Hayley thus speaks, in “An Elegy on the ancient Greek Model,” inscribed to his Lordship:

When'er with deep delight and new regard
 We search thy comments on each Hebrew bard,
 Where thy bold precepts to young minds impart
 The end and value of the poet's art,
 Its powers ennobled by applause like thine,
 Yet more we idolize that art divine;
 “In that fair Virtue's living voice we hear,
 “In that behold her living form appear.”

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In 1758, Dr. Lowth published, in 8vo. "The Life of William of Wykeham, Bishop of Winchester." His motive for undertaking this work, was to express his gratitude to the two learned and flourishing societies (Winchester College, and New College, Oxford) of which this illustrious Prelate was the munificent founder. And it is needless to add, that this work is executed in a manner, which does equal honour to the boundless generosity of the great man whose virtues it records, and to the literary reputation of our author.

In 1762, Dr. Lowth published "A short Introduction to English Grammar." On this work it is unnecessary to expatiate; for it is, or it ought to be, in the hands of every person, who would write his native tongue with elegance and propriety.

About this time, the author of "A free and candid Examination of Bishop Sherlock's Sermons," having asked this question, Where was idolatry ever punished by the magistrate, but under the Jewish Oeconomy? Dr. Lowth, in the Supplement to his Lectures on the Sacred Poetry of the Hebrews, answered, that it was punished under the patriarchal œconomy; in the families, and under the

sovereignty of Abraham, Melchisedec, Job, &c. This answer gave offence to that literary despot, the late Bishop Warburton; who, in the Appendix to the fifth volume of the Divine Legation of Moses, attacked Dr. Lowth with rudeness and scurrility. This drew from the Doctor, "A Letter to the Right Rev. Author of the Divine Legation of Moses demonstrated, &c." in which he vindicated himself in the most masterly and satisfactory manner; evincing, that in all the qualifications of the writer, the scholar, and the gentleman, he was superior to his haughty adversary.—To the fourth edition of this Letter was affixed "A Letter to the Rev. Dr. Brown," occasioned by his interference in the contest. Mr. Hayley, in the Elegy before quoted, has thus characterized the combatants:

With joy the justice of your wrath we own
 When your mild spirit takes a sharper tone!
 When, touch'd by Warburton's vindictive gall,
 It fires at Freedom's controversial call;
 From wounded Genius flows your splendid line,
 As from the trodden grape the sparkling wine:
 Your hand, like Israel's unanointed King,
 Launching the pebble from his certain sling,
 Strikes to the dust Presumption's mighty boast,
 The proud Goliath of her critic host.

Dr.

Dr. Lowth's great work, "Isaiah: A new Translation; with a Preliminary Dissertation, and Notes critical, philological, and explanatory," had raised all the high expectations which the public knowledge of his genius, taste, and learning, must necessarily excite. It appeared in 4to. in 1778; and the expectations of the public were amply gratified. For the necessity of a new translation of this sublime prophet, and a comparison between the common translation and the Bishop's, we refer to his preliminary dissertation. This noble work produced the following beautiful compliment, in "Sensibility, a Poetical Epistle," by Miss H. More:

Illustrious Lowth! for him the Muses wove
The fairest garland from their greenest grove.
Tho' Latian bards had gloried in his name,
When in full brightness burnt the Latian flame;
Yet fir'd with nobler hopes than transient bays,
He scorn'd the meed of perishable praise;
Spurn'd the cheap wreath by human science won;
Borne on the wing sublime of Amos' son:
He seiz'd his mantle as the prophet flew;
And caught some portion of his spirit too.

Dr. Lowth published two other pamphlets, besides the letter beforementioned to the author of the Divine Legation; viz. 1. "An Answer to an anonymous Letter to Dr. Lowth,
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concerning the late election of a Warden of Winchester College," 8vo. 1758; the subject of which is no longer of moment; but it were to be wished, for the honour of literature, and the dignity of human nature, that all disputes among the learned were pursued with that decency and decorum, which our author has exemplified in this pamphlet.—2.

"A larger Confutation of Bishop Hare's System of Hebrew Metre: in a Letter to the Rev. Dr. Edwards, in answer to his Latin Epistle," 8vo. 1766. The brief Confutation had appeared before in the Lectures on Hebrew Poetry, and as the learned almost universally agreed, had entirely demolished Bishop Hare's System. He likewise published six single Sermons, viz. for the Newcastle Infirmary, 1757; at Durham, at the visitation of the Bishop, 1758; at Durham assizes, 1764; before the Lords, January 30, 1767; for the Ratcliff Infirmary, 1771; and at the Chapel Royal, on Ash Wednesday, 1779. The Sermon at the Visitation contains the most excellent sentiments concerning freedom of enquiry and religious liberty; a circumstance which we particularly mention, because one of the accusations brought against him by Bishop Warburton, was that of an *intolerant* spirit;

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a charge too remote from every feature of Dr. Lowth's character, to deserve a refutation*.

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* 'Christianity,' says Doctor Lowth, 'was published to the world in the most enlightened age; it invited and challenged the examination of the ablest judges, and stood the test of the severest scrutiny: the more it is brought to the light, to the greater advantage will it appear. When, on the other hand, the dark ages of barbarism came on, as every art and science was almost extinguished, so was christianity in proportion oppressed and overwhelmed by error and superstition: and they that pretended to defend it from the assaults of its enemies, by prohibiting examination and free enquiry, took the surest method of cutting off all hopes of its recovery. Again, when letters revived, and reason regained her liberty; when a spirit of inquiry began to prevail, and was kept up and promoted by a happy invention, by which the communication of knowledge was wonderfully facilitated; christianity immediately emerged out of darkness, and was in a manner re-published to the world in its native simplicity. It has always flourished or decayed together with learning and liberty: it will ever stand or fall with them. It is therefore of the utmost importance to the cause of true religion, that it be submitted to an open and impartial examination; that every disquisition concerning it be allowed its free course; that even the malice of its enemies should have its full scope, and try its utmost strength of argument against it. Let no man be alarmed at the attempts of Atheists or Infidels: let them produce their cause; let them bring forth their strong reasons to their own confusion: afford them not the advantage of restraint, the only advantage which their cause admits of: let them not boast the false credit of supposed arguments and pretended demonstrations, which they are forced to suppress. What has been the consequence of all that licentious contradiction, with which the gospel has been received in these our times and in this nation? Hath it not given birth to such irrefragable apologies and convincing illustrations of

In the Sermon on Ash Wednesday, the Bishop talks of visionary and impracticable principles being assumed as the only foundation of true government; and, in a note, he quotes two passages from Dr. Price's Tracts, in order to prove his doctrine concerning government to be visionary and dangerous. Dr. Price, in a Postscript to the second edition of a Sermon he had preached at Hackney, endeavours with great spirit to vindicate his character, and support his opinion. This sermon

of our most holy religion, as no other age or nation ever produced? What in particular has been the effect of unrestrained opposition in a very recent instance, prepared with much labour and study, and supported with all the art and eloquence of a late celebrated genius? Hath not the very weakness and impotence of the assault given the most signal and decisive victory to the cause of truth? And do not the arms of this mighty champion of infidelity stand as a trophy erected by himself to display and to perpetuate the triumph? Let no one lightly entertain suspicions of any serious proposal for the advancement of religious knowledge, nor out of unreasonable prejudice endeavour to obstruct any inquiry, that professes to aim at the farther illustration of the great scheme of the gospel in general, or the removal of error in any part, in faith, in doctrine, in practice, or in worship. An opinion is not therefore false, because it contradicts received notions: but whether true or false, let it be submitted to a fair examination; truth must in the end be a gainer by it, and appear with the greater evidence. Where freedom of enquiry is maintained and exercised under the direction of the sincere word of God, falsehood may perhaps triumph for a day, but to-morrow truth will certainly prevail, and every succeeding day will confirm her superiority.

was likewise productive of the elegy before mentioned, in which the poet, sometimes in elegant invective, and sometimes in beautiful panegyric, expostulates with his lordship, for his supposed desertion of the cause of freedom;

O Lowth! we saw thy radiant name on high
Amid the purest lights of Learning's sky;
And long, if true to Freedom's guiding voice,
Long in that splendour shall that sphere rejoice;
One passing vapour shall dissolve away,
And leave thy glory's unobstructed ray.
But while on Fame's high precipice you stand,
Be nobly firm; nor bend the virtuous hand,
Fill'd with rich sweets from Freedom's flow'ry mead,
To pluck Servility's oblivious weed!
High in the Court's rank soil that creeper winds,
And oft with dark embrace the crozier binds;
While squeez'd from thence the subtle Prelate flings
Its luscious poison in the ear of Kings.

True loyalty, as well as the genuine love of liberty, springs from principle and conviction only. Servility is the offspring of interested views and aspiring aims. But our excellent Prelate had arrived at what he esteemed to be his highest elevation in the church; for, on the death of his son, the preceding year, he built a family vault in Fulham church yard, thereby intimating his resolution to live and die—Bishop of London; a resolution, to which, as we have seen, he inflexibly adhered.

Mitres,

Mitres, indeed, were to him no longer objects of solicitation, if they had ever been so: they were spontaneously pressed upon him as the proper tribute to illustrious talents and unspotted virtue. The satire of the ingenious poet, therefore, was misapplied; and, perhaps he has since thought so himself; for this beautiful elegy is omitted in the six volumes of his works.—Besides, on the subject of the American war, to which the Bishop is supposed to allude in this sermon, it is well known, that the minds of great numbers of persons, equally friends to civil and religious liberty, were, at that period, much agitated and much divided.—The last literary concern in which the good Bishop was engaged, was the revising and preparing for the press, in 1784, the sixth edition of his father's admirable "Directions for the profitable Reading of the Holy Scriptures," in one vol. 12mo. to which was then first prefixed the life of the author.

Besides the literary labours of Dr. Lowth, already mentioned, many ingenious effusions of fancy are scattered abroad. Among these are, An elegant Latin Ode on a Lady dressing her Hair, with a translation by the late ingenious Mr. Duncombe, in Nicolls's select collection

lection of poems: a beautiful poem, entitled, "The Choice of Hercules," a translation from Prodicus; and "An Ode to the People of Great Britain, in Imitation of the sixth Ode of the third Book of Horace;" both printed in the third volume of Doddsley's Collection. In the fourth volume also of this collection, is "The Link, a Ballad."

*It should rather
be from Longin
See Co. de officii
12.1.632.*

A life of uniform temperance, with an invariable attention to every duty, is naturally productive of length of years. But, although the labour of the body is conducive to health, that of the mind, when too much indulged, is destructive of it. His constitution was naturally strong, and calculated for longevity; but an intense application to that life of study, which was so dear to him, because it was so intimately connected with the sacred interests of religion and literature; with an inadequate proportion of bodily exercise to the occupations of the mind; was, no doubt, the source of that complication of disorders, which (with his sufferings, in particular, from stones in the urinary bladder *) hastened, to a demonstration, the death of this great man; who

* The body being opened, five stones were found in the urinary bladder, smooth and angular; and three in the gall bladder, one of them weighing near three quarters of an ounce.

expired

expired at his palace of Fulham, about two in the afternoon of Saturday, November 3, 1787, having nearly completed his 77th year. In the course of the last fortnight, he suffered great pain; and was afflicted with the palsy, which seized upon his throat, and stopped the orifices of nutrition; in this miserable condition he lingered till carried off by a periodical succession of the most violent spasms.

The Bishop lived fifty-five years with his lady, beforementiond; each a model of the conjugal virtues; each an example of all the felicity that could result from the reciprocal effusions of unabated tenderness and esteem. By this lady, who is still living, he had two sons and five daughters. Thomas-Henry, the eldest son, died in June 1778, in his 25th year; a young gentleman, whose talents and virtues promised, had he lived, to do honour to the culture of such a father. The second son, the Rev. Robert Lowth, born in 1752, is Vicar of Halstead, and Rector of Willingale Spain, both in the county of Essex, and diocese of London. Of the daughters, Mary, the eldest, died in July 1768, aged 13: she is buried at Cuddesdon, in Oxfordshire; and on her monument is inscribed the following
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exquisitely beautiful and pathetic epitaph,
written by her father :

Cara, vale, ingenio præstans, pietate, pudore,

Et plusquam natæ nomine cara, vale :

Cara Maria, vale ! at veniet felicius ævum,

Quando iterum tecum, sim modo dignus, ero.

"Cara, redi." læta tum voce dicam, "paternos

Eja æge in amplexus, cara Maria, redi."*

The second daughter was Frances, whose death was attended with circumstances particularly affecting ; for she suddenly expired at Fulham palace, when presiding at the tea-table, in the presence of her parents and several of her friends, in July 1783, aged 25. She was going to place a cup of coffee on the salver : "Take this," she said, "to the Bishop of Bristol," immediately the cup and her hand fell together upon the salver, and she instantly expired. Martha Lowth, the third daughter, is still living. The fourth and fifth daughters, Margaret and Charlotte,

* Thus translated by the Rev. Mr. Duncombe :

Dearer than daughter, parallel'd by few,

In genius, goodness, modesty,—adieu ;

Adieu, Maria—till that day more blest,

When,—if deserving,—I, with thee, shall rest.

"Come," then thy sire will cry, in joyful strain,

"O come to my paternal arms again !"

died infants, and were buried in St. James's church, Piccadilly; but when their brother was buried in the family vault at Fulham, their bodies were taken up and reinterred with his.

In the forenoon of Monday the 12th of November, the remains of the Bishop were deposited with great privacy, in the same vault, agreeably to his own desire; and, in the afternoon service, at St. Paul's cathedral, the fine funeral anthem of Dr. Boyce, from 1 Theff. iv. 14—18, was performed by the gentlemen of the choir. On the Sunday preceding the interment, the Rev. Mr. Fountaine, one of his Majesty's Chaplains, preached a sermon suitable to the occasion, in the Chapel Royal, at St. James's; in which he expatiated with great eloquence and propriety on the exalted talents and various excellencies of his deceased Diocesan: after the sermon, an anthem composed for the solemn occasion, by Thomas Saunders Dupuis, Esq. organist of the chapel, was sung by the gentlemen of the choir.

The Bishop, in his person, was under the middle stature; stout and well-made; of a fair and florid complexion; with an animated and expressive countenance. The painting

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from

from which the annexed portrait was taken, was deemed a great likeness of him about nine years ago.

As a Diocesan, the late Bishop of London will never be forgotten by his clergy. Easy of access and affable in his deportment, from the natural goodness of his heart, his conduct was never marked by that kind of ostentatious condescension, that displays the proud sense of superiority. In the patronage of his diocese, not one of his predecessors was ever more attentive, and even spontaneously so, to the claims of the deserving clergy; nor did he ever turn away from the tale of woe, which the sufferings of inferior individuals, with large families and narrow incomes, would sometimes present. As a spiritual Lord, he maintained with dignity the rights of the church and of the clergy; and was still more zealous for the nobler and more extensive interests of piety and virtue. A memorable instance of this occurred in 1783. He had an opportunity to contest the validity of Bonds of Resignation. They had been authorized by the legal sanction of ages. Property, to an extensive degree, was involved in the issue. But the Bishop was of opinion, (and in this opinion common sense concurred) that they
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were subversive of the independency, integrity, and good morals of the clergy. He refused, therefore, to induct a clerk under this circumstance. The patron commenced an action against him in the Court of Common Pleas, and was successful. The Bishop appealed to the Court of King's Bench, and the judgment was affirmed. He appealed to the House of Lords, and Bonds of Resignation were declared illegal*.

As a private man, the Bishop had no superior in piety, virtue, and humanity. His literary fame was not confined to his own country: it was known to all the learned in Europe. At Goettingen, the celebrated Professor Michaelis printed an edition of the *Prælectiones de Sacra Poësi Hebræorum* †; and

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* The rectory of Woodham Walter, in the county of Essex, and diocese of London, having become vacant, the Bishop, upon the request of the patron, Lewis Disney Ffytche, Esq. waved his advantage in the lapse, and permitted him to present the Rev. Mr. Eyre to the living. But finding that Mr. Eyre had granted a bond to Mr. Ffytche, in the penalty of 3000 l. to resign the rectory, whenever it should be required of him, the Bishop refused to allow him institution. Upon this, Mr. Ffytche brought a writ of 'quare impedit' in the Court of Common Pleas. In the House of Lords, it was determined by a majority of one only; Lord Thurlow and 18 being for the appellant, and Lord Mansfield and 17 against him.

† Dr. Lowth, with great liberality of sentiment, takes the following notice of the Professor's edition, in the preface to his
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the Royal Society at Goettingen testified their high sense of his merit, by admitting him a member of that learned body. His taste in the fine arts was not less conspicuous than that which is visible in all his writings; and, like these, his conversation was easy, elegant, and unaffected. He was sometimes sensible to emotions of anger; he had his impetuosities of the moment, but they were for the moment only; for in a mind like his, under the constant vigilance of moral discipline, no unpeaceful passions could harbour long. His

own second edition: "After this edition was committed to the press, I was favoured with a sight of the Goettingen edition, published under the inspection of the learned and ingenious Professor of Philosophy in that university, John David Michaelis, and greatly improved and illustrated by him. To this were added his notes and additions, in which he has with great candour supplied my defects, and corrected my errors. These, with the preface entire, and with a few additions to the notes, communicated to me by the author, (who would have added more, but that he was prevented by the increasing business of the university) I have printed in a separate volume, lest my readers should be deprived of these very learned and excellent illustrations: and I chose to do it in a separate state, that the purchasers of the first edition might partake equally of the benefit. Whatever some of these notes may contain repugnant to my own sentiments, I have thought it better to submit them in this form to the judgment of the reader, than, by retracing my former ground, to divert his attention into a controversy, unpleasant, and probably fruitless." — Mr. Gregory, in his translation, has inserted the Professor's excellent notes in their proper places,

heart

heart was alive to all the finer touches, whether of pleasure or of sorrow; and if it were sometimes more susceptible of the latter, let us recollect the domestic calamities he had experienced, the nervous state to which intense study had reduced him, and his long and severe sufferings under a complication of disorders. But, amid all his sufferings, was his mind, upon the whole, serene; and his acquiescence in the divine dispensations apparent. Alike uninfluenced by apathy or ostentation, his resignation was the tender sensibility of the man, with the soothing consolations of the Christian. There is an indulgence of grief, to which we have seen some Christians, better taught than the vulgar, too obstinately adhere: they must persevere in the mere semblance of woe, as if they were apprehensive that their friends would question its reality. But of the resignation which he taught to others, was this good man himself the bright example. He had experienced, in the dissolution of some of his dearest domestic comforts, that neither piety, nor virtue, nor genius, nor learning, nor eminence of station, could secure him from the calamities which are incident to all in this transitory scene. But whatever he endured
from

from domestic calamity, or bodily sufferings, is no more; he has left behind him the sweetest consolation to his surviving friends—the recollection of those excellencies, the memorial of which will be had in everlasting remembrance; and, in the course of a long and honourable life, he has verified the declaration of Solomon, that to be allied to Wisdom and Virtue is Immortality.

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